

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Finding counselor requires asking right questions

(ABP) — Having problems? Finding the right kind of help can be a problem in itself unless you know what to look for in a counselor, say experts in the field.

Not everyone who hangs out a shingle as a counselor is trained and certified to be a counselor, and not everyone trained and certified may be gifted to help an individual's particular need, agreed a number of counselors interviewed for this story.

The experts offered tips for finding the right counselor: ask questions and check for credentials.

"Talk with friends and family and ask if any of them have had counseling and if so, with whom and what kind of experience they had," suggested Rick Underwood, a Baptist counselor and executive director of Personal Counseling Service, which has offices in Louisville, Ky., and Jeffersonville, Ind.

But whether picking a counselor out of the Yellow Pages or by word of mouth, be sure to ask several important questions first, warned Underwood.

"Get a recommendation or two or three," Underwood said, "and then call and ask about credentials."

"It is always appropriate for the potential counselee to ask to see a disclosure statement that would delineate the counselor's training and credentials," said

Leigh Conner, associate professor of pastoral counseling at Southern Seminary. Any counselor not willing to disclose such information probably has something to hide, Conner warned.

If doubts arise about the authenticity of a counselor's credentials, a call to the academic institution or accrediting agency may quickly verify the counselor's status.

The experts warn that many practitioners who describe themselves as "Christian counselors" may lack the professional training and expertise needed for reputable pastoral care.

"Many people get into counseling because of the pain in their own lives," said John Lepper, family ministry director with the Kentucky Convention. "Unless you have dealt with that pain, you get in the way of the counselee."

"The Christian counseling movement is a rapidly growing movement in our culture," Conner added. Someone who claims to be a Christian counselor may be "a highly trained, highly skilled, fully licensed, and credentialed professional who respects and integrates a Christian world view," he said, or "a person who has a Christian perspective but no training."

Doug Dickens, assistant professor of pastoral ministry at Southwestern Seminary, said he is somewhat suspicious of counselors who advertise their Chris-

tianity. "I have found that some Christian counselors, particularly those that advertise that way, have an agenda and often it's their agenda — the patient comes out with values like the counselor thinks they ought to come out with," he said.

Roy Woodruff, executive director of the American Association of Pastoral Counselors, said certified pastoral counselors are trained not only in faith and spirituality but also in psychology and understanding people's problems.

"This is what differentiates certified pastoral counselors from Christian counselors," Woodruff said. "Christian counseling has no training requirements, whereas a certified pastoral counselor is someone whose training has been toward a depth of integration of theology and psychology."

Qualified counselors may come through several educational tracks, Lepper said. These most commonly include theology, psychology, and social work programs. (See sidebar at right.)

Beyond the technical considerations of degrees and certification, effective counselors should meet one other important test, Lepper suggested.

"Determine whether the style and personality of the counselor matches your needs," he said. "Look for a counselor who can provide support and nurture as well as challenge."

Counseling degrees, credentials

- **M.Div.** The master of divinity, the basic seminary degree. Generally considered the foundation for training as a pastoral counselor. Many times, students may earn the M.Div. with an emphasis in pastoral counseling.

- **M.S.W.** The master of social work. May lead to training as a counselor, offered by seminaries and universities.

- **M.A.** The master of arts. Awarded by seminaries or universities in a variety of disciplines. Only master's degrees in certain programs, such as marriage and family counseling or clinical psychology, are considered normal training for counselors.

- **D.Min.** The doctor of ministry degree. Awarded by seminaries in a number of disciplines, including pastoral counseling. Does not naturally signify training in counseling.

- **Ph.D.** The doctor of philosophy degree. Awarded by seminaries and universities in all disciplines. The Ph.D. indicates competency in counseling only if completed with an emphasis in counseling or psychology.

- **CPE.** Clinical pastoral education. A rigorous program of hands-on experience in pastoral care, accompanied by strict supervision and guided self-review. Many counselors have completed several "units" of CPE, but the CPE designation alone does not attest to a person's background or certification as a counselor.

- **LCSW.** Licensed clinical social worker. Given by state governments to approved social workers. Generally indicates education and certification as a qualified counselor.

- **AAPC.** The American Association of Pastoral Counselors. National organization which accredits pastoral counselors meeting certain requirements of education, experience, and supervision. AAPC admits members at several levels, "diplomat" being the highest.

- **AAMFT.** The American Association of Marriage and Family Therapists. National organization which accredits marriage and family counselors meeting standard requirements. Theological training is not required for this certification.

- **ACSW.** The Academy of Certified Social Workers. National organization providing credential for counselors trained as social workers.



Drawn Together

Members of singing group "Drawn Together," of the Baptist Student Union of Mississippi State University are (from left): front row, Ginger Tedder, junior from Vardaman; Barbie Wiggs, graduate student from Marks; back row, Scott Hanks, junior from Independence; Dusty Pittman, sophomore from Clinton; and Aaron Green, freshman from Crestview, Fla.

Many ministers may be overlooking their roles as pastoral counselors, caretakers

FORT WORTH (ABP) — When someone is looking for a counselor, a logical first step is to go to his or her pastor. Often, however, pastors are too preoccupied with other matters to give parishioners the individual care they need, says a professor of pastoral care.

"There are a lot of things pastors can do that they should deal with," said Doug Dickens, assistant professor of pastoral ministry at Southwestern Seminary, Fort Worth. However, based on experience both as a pastor and now as a seminary professor teaching pastoral care, "my hunch is ... with the emphasis we Baptists have on growing churches, there are a lot of pastors that are not very faithful to this pastoral task."

While some pastors devote most of their ministries to pastoral care, Dickens said many other pastors permit concerns about attracting new members, church administration, and involvement in wider

denominational affairs to leave them with too little time for listening to the hurts and needs of individual church members.

Dickens admits that all those priorities "are pastoral tasks," but he added that he believes "there are a lot of ministers who could be a lot more sensitive and helpful to people if they would, but they don't. Frankly I am troubled by that. I would like to see pastors be more caring."

Dickens said he hears over and over from church members the lament, "I wish our pastor took more time" to listen to personal struggles.

"There are a lot of things pastors could do in the way of listening and caring if they would just be quiet and listen," Dickens said.

Most pastors, he said, are equipped to deal with counseling in matters dealing with a normal grief process, family problems "that are fairly normal and not

exaggerated," vocational issues, and crises related to spiritual growth and doubt.

"On the other hand," Dickens warned, "there are lots of problems the average pastor is probably not prepared to deal with," such as psychiatric problems, acute grief, suicidal tendencies, and extreme depression. "I think when those happen, we ought to refer," he said.

Dickens warned against pastors taking on problems they are not equipped to handle, saying he expects to see more lawsuits stemming from botched counseling sessions in the next decade.

Especially vulnerable to such situations are pastors:

- who are strongly authoritarian and feel the need "to have the right answer and be the last word, for some pastors, does create problems," he said.

- who just have a "desire to take care of people."

EDITOR'S NOTEBOOK

Guy Henderson

Is the day of revival meetings over?

Some churches claim to have a perennial evangelistic approach and "We don't need another meeting." Others have seen the crowds dwindling, the number of days shortened, and interest waning in revival. Whatever the cause, for many, revival is a relic of the frontier days and its place is in the archives of history.

There is a vast difference between revival and revival meetings. We have many of the latter, few of the former. Time, place, program, and preacher are not nearly as important as the thirst for renewal and revival. Pentecost was a one-day revival but the 120 days of praying prior to it had created a powerful thirst.

Many of the old traditional revival meeting wine-skins may be unable to convey the new wine. Methods change but not the message. We've run the gamut in stunts and gimmickry. Tom Rabbe, author of

The Ultimate Church, tells of a Denver pastor dramatically placing four Bronco (football) tickets for the afternoon game on the table just prior to the invitation.

People can be ushered into the "mile of smiles," seated in the "frown-free zone," and handed a "be relevant" bulletin. Name it and it has been tried, but revivals are prayed down, not worked up.

Jesus said, "Whosoever drinks of the water I shall give him shall never thirst, but the water I shall give him shall be a well of water springing up into everlasting life" (John 4:14-15).

Darrell W. Robinson of the

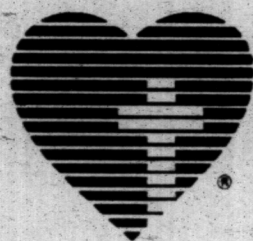
presence for spiritual renewal; and secondly, to focus on harvesting the lost people for Christ and the church. Adequate preparation is essential to accomplish both of these tasks. Prayer, participation, prospects, planning, and preaching must be paramount.

In the midst of the evil of this era, can "these bones live again"? No human power can bring it to pass but the Holy Spirit of God can do it. One dead bone could not help another. Organization without the Spirit is dead. What is miraculous or surprising to us is normal with God. Revival is bringing God's supernatural

power to deal with our inadequacies.

Perhaps your church has scheduled a simultaneous Harvest Revival for the spring

of 1995. The suggested time in March 12-June 9. Our church, our society, and our nation must experience a turning toward God.



Here's Hope. Share Jesus Now.

Home Mission Board's Evangelism Department says revival has two purposes: first, to lead the church to seek the Lord and his

Guest Opinion...

If you have a good excuse, don't use it

By Fletcher Allen

A panel was discussing freedom of speech when one panelist remarked that she was tired of whineyism.

Whineyism? Her term may have been coined on the spot, but it was sheer inspiration. The other panelists understood the meaning.

Complaining, negativism, "bellyaching," pervasive pessimism, can each hamper or ruin the best-laid plans.

What is whineyism?

The panelist used the word to illustrate what she felt about feeble efforts to distort the true meaning of freedom of speech.

Whineyism is struggling to find excuses to prove a point which is hopelessly lost.

Whineyism is refusing to accept today's reality and tomorrow's open pages while remaining stuck in the mire of yesterday's losses.

Whineyism is insisting on individual rights with total disregard to the welfare and rights

of the body.

Whineyism is drumming up support for narrow-minded opinions when someone else has an obviously better plan.

Whineyism is that well-worn phrase, "We've never done it this way before."

Whineyism is stubbornly sticking to the rut when change is paving a new super highway.

A mother spoke pure truth when she told her toddler who had been complaining for half an hour in the grocery store, "Be quiet. Nobody likes a whiner."

Almost half a century ago Harry Emerson Fosdick wrote an article for **Reader's Digest** titled "If You Have a Good Excuse, Don't Use It!"

He had never heard the 1990s term "whineyism," but he would have approved. He surmised that, "A major cause of human tragedy lies in the fact that when we have a good excuse for giving up the fight we commonly take it for

granted that the excuse is meant to be used."

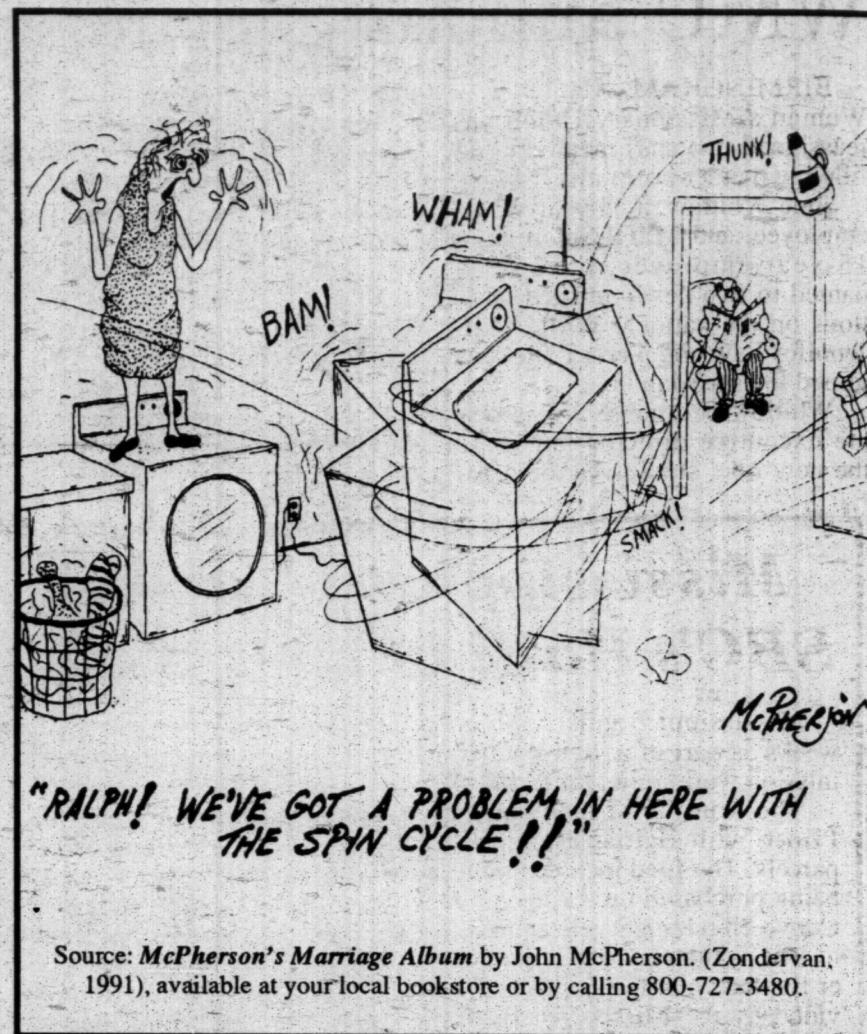
At another time he said that Christians need not be overpowered by fear since faith provides the answers.

He said that almost all outstanding lives were presented grand excuses for quitting.

He noted John Milton's blindness, Robert Louis Stevenson's tuberculosis, Ludwig von Beethoven's deafness, Helen Keller's blindness and deafness, and so on. These are but a few who refused to use the good excuse.

In the early days of a new year, Tennessee Baptists have a golden opportunity to write words of character on the new and blank pages. What will our story tell about God at work? The heroics of honest efforts to serve God and his people are worthy of recording.

Whineyism has no part to play in the drama of Tennessee Baptists in 1995. Negativism's fear of



Source: *McPherson's Marriage Album* by John McPherson. (Zondervan, 1991), available at your local bookstore or by calling 800-727-3480.

THE FRAGMENTS

Your pastor fired-up

Your pastor needs to be fired up. Days of ministering to the needs of others can deplete his spiritual strength and he needs nourishment. Without it, he can end up as Elijah under the juniper tree.

Jesus and the disciples would "draw aside" from time to time. It's time to draw aside for the

Evangelism Conference.

This year's conference will be held at Hattiesburg's Temple Church, Jan. 30-31.

Make sure your pastor is able to attend. He needs the fellowship, the teaching, and the inspiration. It's a good way to get him fired up.

— GH

change should be ignored, replaced by the optimism of a people united and on fire for a Christ of love and power.

If we have good excuses, let's not use them. Good excuses for falling apart and giving up should be discarded. We must tackle life as though no alibis exist.

Army recruits used to be taught early on that life comes easier when each question is answered with one of three responses: "yes," "no," or "I don't know."

The third answer sometimes requires more courage than either of the others because no one likes to admit defeat or lack of knowledge. But that blank page can turn into a brilliant "how-to" plan when empowered by Jesus Christ.

In 1995 Tennessee Baptists will face many changes. People change. Our churches change. Communities change. Families change.

If we are open to change, good

excuses will not be needed. If the Tennessee Baptist Convention is creative in responses to needs of the churches and ways to deliver what is needed, change will be effective. Relationships will be strengthened.

Change may mean a willingness to do ministry God's way rather than asking him to bless the way we have planned.

Change may demand new kinds of relationships between churches and convention ministries, congregations and leaders, associations and churches. But none of these should be feared or rejected because of good excuses.

Yes, fear destroys us; faith empowers us. When God plans, it is perfect — and it is empowered and blessed. And, his way is the only certain way to success. We need new containers for his fresh wine.

Allen is editor, **Tennessee BAPTIST AND REFLECTOR**.

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WMU announces changes, additions to headquarters staff

BIRMINGHAM, Ala. (BP) — Woman's Missionary Union has reassigned two staff members and filled two other positions.

June Whitlow, a 28-year WMU employee, and Marti Solomon, a 15-year employee, have been named to two newly created positions on the national WMU staff. Jennifer Law and Teresa Dickens joined the staff Jan. 3.

Whitlow became senior associate executive director Jan. 7. In the new role, she serves the orga-

nization as chief operating officer.

A native of Arkansas, Whitlow joined the WMU, SBC, staff in 1967. Holding several titles during her tenure, she had been associate executive director for missions coordination since 1983.

She is a graduate of Blue Mountain College in Mississippi and Southwestern Seminary, Fort Worth, Texas.

Solomon has been named marketing specialist for distribution, effective Jan. 23. In this role, she

works with Baptist and other Christian bookstores to distribute WMU products.

A native of Vicksburg, Solomon joined the WMU staff in 1979 as Acteens consultant. Her title was changed in 1990 to Acteens specialist. Among her responsibilities in that role was the National Acteens Convention, which drew 14,000 teenage girls to Birmingham, Ala., in June 1994.

Prior to coming to WMU, Solomon held staff positions at First Church, Groves, Texas; Woodland Hills Church, Jackson; and Calvary Church, Greenwood. She is a graduate of Mississipp-

pi College, Clinton, and Southwestern Seminary.

Law is design editor in the products editorial group for WMU. She previously served as preschool and children's minister of Johns Creek Church, Alpharetta, Ga. Earlier, she was a teacher in the after-school program of Crescent Hill Church, Louisville, Ky.

A native of Mechanicsville, Va., Law worked in WMU camping programs in Virginia and Kentucky. She is a graduate of James Madison University, Harrisonburg, Va., and Southern Seminary, Louisville, Ky.

Dickens joins the WMU, SBC

staff as communications specialist. She previously served as advertising coordinator/news writer for the Mississippi Baptist Record for two and a half years. From 1989-92, she was news writer for Missouri Baptists' Word & Way.

A native of Saucier, she served 1987-88 as a semester missionary with the Home Mission Board, working as campus minister at Ohio University, Athens. In 1982, she worked in Ohio as a summer missionary.

Dickens is a graduate of the University of Southern Mississippi, Hattiesburg, and Southwestern Seminary.

Mississippians help in SBC's Haiti hunger relief

Mississippi Baptist volunteers are in Haiti for the next two weeks as part of a joint Foreign Mission Board/Brotherhood Commission world relief project.

The team of 12 men and one woman is working in Port-Au-Prince with Haitian Baptists, packaging foodstuffs into family parcels. The food includes flour, beans, rice, and cooking oil that is being purchased on the open market in Haiti with Southern Baptist Convention hunger relief funds.

The volunteers are living and working in facilities built by earlier Baptist volunteers. Partial scholarships for participants were provided by the Mississippi Baptist disaster relief program, and the volunteers paid the remainder of the trip's expenses with personal funds.

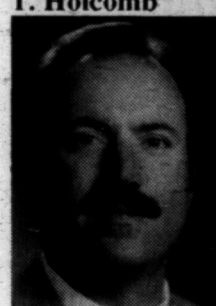
Team members include Billy Therrell, Braxton; Bobby and Dixie Kennedy, Wesson; Steve Griffin (team leader), Tylertown; Joe Crow Jr., Vicksburg; Talmadge Smith, Brookhaven; Tim Nicholas, Clinton; O.D. Martin, Tylertown; James White, Jackson; Robert Bennett Jr., Indianola; Felix McElhaney, Coldwater; Robert Jones, Tylertown; and John Henry, Pearl.

The Mississippi volunteers comprise one of 16 Southern Baptist teams that will be working in Haiti through the end of February.

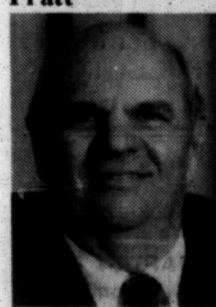
Religious educators from two states meet in V'burg

The 1995 Mississippi Baptist Religious Education Association Conference will be a first because it is a joint state convention with the religious educators of Louisiana. The conference, slated to begin at 3:15 p.m. on March 2, will take place at the Holiday Inn in Vicksburg. The conference continues through Saturday noon.

Speakers from the Baptist



T. Holcomb



Pratt



Ross



Taylor

Sunday School Board, Nashville, include Tim Holcomb, a consultant in the General Leadership Department in the Bible Teaching and Reaching Division; Ron Pratt, a growth consultant to ministers of education; Richard Ross, a growth consultant to youth ministers; Beth Taylor, a consultant in the children's section; and Janice Holcomb, a "meeting planner" for the board.

Mark Short, executive director of the Louisiana Baptist Convention, will also speak.

Dan McBride will be the speaker and entertainer at the banquet on Friday night.

Various workshops as well as other activities will be available in the historical town of Vicksburg. The MBREA/LBREA promises to provide good educational training and great fellowship.

Contact David Webb, 53 Jim Pearson Road, Picayune, MS 39466 for registration information. Deadline for registration is Feb. 10.



J. Holcomb



McBride

The Baptist Record

THE SECOND FRONT PAGE

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Missionary Stamps shot while driving Guatemalan highway

QUETZALTENANGO, Guatemala (BP) — Southern Baptist missionary Keith Stamps is recovering from gunshot wounds sustained Jan. 20 in an attempted highway robbery in Guatemala.

Stamps, 38, was treated in a hospital in Quetzaltenango and released Jan. 22.

A missionary to Guatemala since 1986, Stamps was shot in the right arm and shoulder while returning from teaching at a Baptist church in San Pedro, about an hour's drive from his home in Quetzaltenango. The injuries caused some nerve loss in two fingers on his right hand.

Stamps was driving alone at night on an isolated stretch of road when someone tried to flag him down from the roadside. He kept driving. Suddenly, a man stepped onto the road's shoulder, raised a shotgun, and fired point-blank through the passenger's side window.

Stamps managed to maintain control and keep driving for about six miles until he reached the next town. Local rescue officials gave him first aid and drove him in his vehicle to the hospital in Quetzaltenango, where he underwent further treatment.

A heavy leather jacket Stamps was wearing absorbed part of the impact of the shotgun blast. "Without the protection of the coat, the injury would have been much

worse," reported Don Doyle, Southern Baptist missionary administrator in Guatemala.

To avoid further nerve damage, physicians have not yet removed the shotgun pellets lodged in Stamps' shoulder and arm.

"Keith had nothing but praise for the way the Guatemalans responded to his needs," said Joe Bruce in a telephone interview after visiting Stamps at the hospital. Bruce, who directs mission work in Central America for the Foreign Mission Board, lives in Guatemala City.

Stamps apparently wasn't targeted as a missionary or as a North American in the violence.

"It evidently was an attempted highway robbery," Bruce said. "Keith felt like he just happened to be in the wrong place at the wrong time."

That's not a new experience for Stamps from Clinton, who grew up on the mission field as the son of Stanley and Glenna Stamps, veteran Southern Baptist missionaries to Honduras.

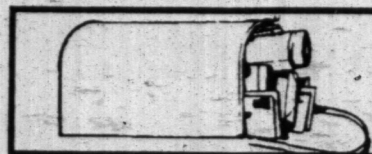
Last year, on Good Friday, his vehicle was pelted with stones when he drove into Tajumulco, where he and his wife Penny had lived earlier with their two children. No one was harmed.

Earlier, Stamps was falsely accused in a Guatemalan publication of stealing Guatemalan children. The incident occurred about the time a North American woman was nearly beaten to death in a Holy Week procession near Coban, Guatemala.

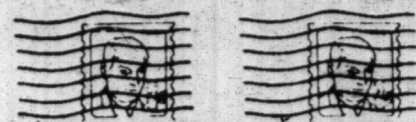
That attack, and assaults on two other Americans, stemmed from rumors in Guatemala that North Americans steal children for body parts for organ transplants. The unfounded rumors have circulated in the area for years, particularly among Guatemala's indigenous people.

Since the stoning last year, he said, "things have been fairly calm here. Missionaries have been about their business as usual with no problems until this. We feel like it's one of those isolated things."





Letters to the editor



Seems threatening

Editor:

In regards to [Frank] Stagg's article on [J.P.] Boyce the thing that should seem ominous (threatening) to Southern Baptists is that a seminary president should actually intend to take seriously his oath to uphold the strict interpretation of the Abstract as intended by the founders. Apparently some seminary professors took that oath with mental reservation and with a private interpretation in direct opposition to the intent of those who paid their salary.

As military officers, we lived by a code of ethics. ("We will not lie, cheat, or steal, nor will we tolerate among us those who do.") It is little wonder the convention is as divided as it is when some of the seminary professors who teach our future pastors don't live up to this standard. If one signs the Abstract with mental reservation, knowing the intent of the founders, he lies. If he then teaches contrary to the Abstract, he cheats his students. If he accepts his salary and teaches contrary to the Abstract, he steals. [Albert] Mohler seems to be trying to stop the lying, cheating, and stealing.

I would be interested to know at what particular point the Abstract is "flawed" or inconsistent with Scripture. The Abstract is our church's doctrinal statement and I read a section of it from the pulpit weekly. I certainly don't want to be reading a "flawed" document. So, please, tell us specifically where it contradicts the Word.

Your readers might be interested to know that the first Baptist church in Mississippi, as well as the first association, had the following article of faith: "4. We do fully believe the doctrine of particular redemption, personal election, effectual calling, justification by the imputed righteousness of Christ... the final perseverance of the saints...." Those who don't believe these truths are the ones who have departed from the faith, not those of us who do.

Lucius B. Pooser, pastor
Halbert Heights Church
Brookhaven

Doesn't preclude zeal

Editor:

I am solidly in the Arminian theological camp. However, I do not see that Calvinism necessarily leads to a decline in the missionary zeal. Not all Calvinists have followed the path taken by the amissionary Primitive Baptists. A very early (perhaps even the first) Protestant missionary society in the United States was the ABCFM (American Board of Commissioners for Foreign Missions). They started mission work among the Choctaw Indians in Mississippi before the removal. They were Calvinists in theology and missionary in practice. One of the most successful soul-winning programs in recent history is Evangelism Explosion. (The Baptist CWT — Continuing Witness Training —

program is based on Evangelism Explosion.) This program was begun by D. James Kennedy, a Presbyterian pastor in Florida. These two examples show that Calvinism does not necessarily lead to the rebuke given to William Carey: "... if God wants to save the heathen, he will do it without your help."

Harry J. Harm
Philadelphia

Salvation is Jesus

Editor:

If it is not too late, I'd like to add my two cents about election. First, belief in election neither saves nor condemns. It is belief in Jesus which saves.

Does God elect, or choose? Sure he does and it is his right (Deut. 7:6; John 15:16, 19; Eph. 1:4; 2 Pet. 1:10). Does God elect some to salvation and others to damnation? That's a question godly theologians don't agree on. It sure won't be answered in the "Letters to the Editor" section of a Baptist newspaper. Either way, let us agree he does have that right. We must be wary of any belief which might "diminish" the sovereignty of God in salvation, or anything for that matter (Job 38:1—42:6; Dan. 4:35).

In the discussion of election (or any doctrine), we ought to worry more about what God says in his Word than whose opinion we agree with; whether John Calvin, who believed salvation was God's sovereign choice by grace; or Jacobus Arminius, who believed salvation was solely man's choice and one could never be assured of it; or anyone in between.

Concerning evangelism, we would do well to worry less about saving people, which is God's job (James 4:12), and more about dis-

cipling — making learners of Jesus — that is our job (Matt. 28:19-20). You'll be amazed at what God will do when you teach his Word, not opinions, and live it (Josh. 1:7-9).

Alice Talley
Columbus

On irresistible grace

Editor:

As the pastor of a small Southern Baptist church, I am having a hard time deciding whether to try to persuade my congregation to continue to support the Cooperative Program. It really bothers me to ask people on a very limited income to support a program that is in turn supporting the head of a Southern Baptist seminary that has a goal of persuading his students on a limited atonement of my Lord and on irresistible grace of the Holy Spirit. 1 John 2:2 says that Jesus is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

2 Peter 3:9 states that the Lord is not willing that any should perish, but that all should come to repentance.

As for irresistible grace, Stephen stated in Acts 7:51, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost."

As for William Carey, he was surely an evangelist, but in order to follow the calling of God he had to break with the leadership of Calvinism and was moved of the Holy Ghost.

As for C.H. Spurgeon on these matters, read *Miracles and Parables of Our Lord*, pages 53-54:

"My dear hearers I cannot say to any of you that you may not come to Jesus because there is no promise for you. Far from it.... Whosoever confesseth and

forsaketh his sins shall find mercy.... Will ye not be drawn by these promises? And will ye not come when such a word as this stands before you? Him that cometh to me I will no wise cast out. The blessed doctrine of election does not hinder you, for all who come are elect. The truth of the new birth does not bar you."

Jack Sellers
Scooba

Theological amnesia?

Editor:

I am deeply grieved over the hostility and misrepresentations shown recently towards historic five-point Calvinism. As we approach the 150th anniversary of the Southern Baptist Convention, shouldn't we treat doctrines taught the first 75 years with more Christian charity and carefulness?

Lest we should develop theological amnesia, perhaps this historic celebration would be an appropriate time to examine what we as Southern Baptists once held as truth. Many of us may have to search no further than our own church constitutions and articles of

faith. A case in point — when my own church was established in 1963, the Calvinistic "Abstract of Principles" was adopted into its constitution.

Consequently, I am not saying we should try to live in the past or canonize the writings of our founding fathers, but I am saying that if these doctrines were true then, they would be true now. Don't these doctrines deserve serious study or at least tolerance toward those who stand in the stream of such a historic position? Fellow conservatives, what good is an infallible Bible if we aren't willing to be as the noble-minded Bereans "who searched the Scriptures daily to see if these things are so?"

The heart of man is the same in every age. The spiritual medicine which it requires is always the same.

Roy Buckels Jr.
Brookhaven

Editor's Note: For several months now, we have considered the pros and cons of Calvinism. It's been enlightening, but it's time to move on. This will be the final publication of letters on the subject.



LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

I thought returning infidelity for infidelity would make me feel better. It didn't, and now I'm really caught in a tangled web. I wish my life could be the way it was.

What was the focal point where the "tangled web" began? No one wakes up one morning and says, "I think I'll be unfaithful today." There is a process with each affair and it usually begins with little things. James Dobson in his book, *Love for a Lifetime* says, "Minor irritants, when accumulated over time, may be even more threatening to a marriage than the catastrophic events that crash into our lives." What do you mean exactly when you say you wish your life could be the way it was? Do you mean the way it was when your eyes met your partner's for the first time, or the way it was just before the infidelity? A marriage must concentrate on goals and dreams; marriages fail if they are just existing and have no direction. To break the hurt of infidelity, look for ways to strengthen your marriage. Finally, realize that the Lord understands and wants more than anything to bring you back into his presence. He also wants us to learn from our hurt and grow stronger from it. 1 John 1:9 says, "If we confess

our sins, he is faithful to forgive our sins and cleanse us from all unrighteousness."

I have been destroyed by the violent death of my only child. I feel my life is over, and sometimes I just want to join her in death.

This is a common feeling, especially when a violent, sudden death takes place. You did not have time to make peace, say good-bye, or prepare for the loss. It is much more difficult to deal with the death of a child, because they are so young. Don't push this feeling down inside you. Express your feelings as you have done in this letter. Give yourself time. Grief for a loved one lasts approximately 18 months to two years, and there will always be periodic pangs of hurt, anger, and sadness. You're not going crazy. It is not uncommon to want to join your loved one in death. As you grieve, look for meaning in your life. How are others affected by your life? What impact are you having in the lives of other people? Ask yourself, "How can I make my loved one's life count for something?" and "What would my loved one want me to do?" As you grieve, you will find the hurt will diminish with each passing month and year.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

Henry: many pastors verge on being "denominationally lost"

WAKE FOREST, N.C. (BP) — Jim Henry, as part of the commitment he holds to the future of the Southern Baptist Convention, is concerned younger pastors in the SBC lack the vision for what their involvement in a strong convention can accomplish in the kingdom of God.

Local church autonomy is not threatened by an active denominational relationship, Henry maintained during a visit to Southeastern Seminary, Wake Forest, N.C.

Henry, pastor of First Church, Orlando, Fla., who was elected SBC president last June, said many younger pastors "are on the bubble. It's not that they don't love Southern Baptists, but they don't fully know the value of the convention. Many are apathetic to who we are as Southern Baptists."

These pastors are not against what has happened in the convention in recent years, Henry said in an interview, but they feel their involvement in denominational activities doesn't make any difference.

Affirming his gratitude for the conservative shift within the SBC, Henry said while the convention may have conservatives in leadership now, he has a fear of the independent mind-set that remains in some churches that says, "I can do it and I don't need my brothers and sisters."

It is inevitable there will be a "changing of the guard" as many current convention leaders move toward retirement, he said. "There is a group of us in our 50s and 60s that in 10 or 15 years will be moving on. The Lord is raising up a great crop of denominational leaders among these younger pastors who need to be prepared to take the baton."

Henry said a successful ministry in a local church might prompt a young pastor to neglect his church's relationship with the SBC.

He warned the convention must not neglect the gains made in the last 15 years, calling on Southern Baptists to put the same kind of energy, time, and prayer into reaching the unsaved.

HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

January 26, 1995

HouseTops is a supplement to the Baptist Record and is produced by the Mississippi Baptist Convention Board.

PARTNERSHIP BULLETIN

NEW SIGHT: EYEGLOSS MINISTRY

The Mississippi Baptist Honduras Partnership is initiating a new eyeglass ministry to assist mission teams to minister to the needs of our Latin American friends.

A used lensometer has been purchased and is located in the home of Bill Simpson in Hattiesburg, Miss. This instrument will allow Bill to grade used glasses

and select only those that are commonly used. Broken, triple vision, and unusable glasses will be culled out. Boxes of about 350 pairs, graded from a diopter of +1.25 to +4.0, will be furnished to each team participating along with glass cases and sun-glasses as available.

Self-explanatory charts will be included in the box to assist the team

eyeglass dispenser in matching the proper glasses to the person. The system is very much like that used at reading glass displays at local department stores. The benefits of this system are the ease of selection in the field and the necessity of carry-

ing only those glasses commonly used, thereby

saving freight charges.

Used glasses should be sent to Bill Simpson, 51 Stones Throw Drive, Hattiesburg, MS 39402, for grading. Remember that it takes about 1500 pairs of glasses to fill a box of 350 after culling and grading. ☐



Bill and Jean Simpson using lensometer to check diopter of used glasses. They will be used in mission work.



Bill Simpson with box of glasses being sent to team for use in Honduras.

MAC (Mississippi Acteens Convention)

Mississippi College • Clinton, Miss.

SMACK!

March 24-25, 1995

Friday	4 p.m.	Registration Begins
	5 p.m.	Family Groups
	6 p.m.	Supper
	7 p.m.	Family Groups
	8 p.m.	Celebration
	9:30 p.m.	Mini-Concert
Saturday	8 a.m.	Breakfast (eat with family groups)
	9 a.m.	Conferences
	11 a.m.	Celebration
	12:30 p.m.	Lunch

For hotel information, contact Jan Cossitt at 1-800-748-1651.

Mail registration to: WMU, P.O. Box 530, Jackson, MS 39205.

MAC Registration Form

Contact Person _____

Address _____

City _____ Phone _____

Church _____ Association _____

Number registering _____ X \$20 = \$ _____

Pray this Day February 1-18

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
valentine month — a time for expressing love, not only for sweethearts, but for all those folks whom you love for the part they play in your life...don't forget to let them know, and be sure to let them know that you pray for them. PRAYER MINISTRY OFFICE P. O. Box 530 • JACKSON, MS 39205-0530 PHONE 968-3800, EXT. 3904 MISSISSIPPI PRAYERLINE 1-800-787-PRAY			1 for all the people who accepted the challenge to witness every day for 60 days	2 for all the people to whom they will witness, that they will be open to the Holy Spirit	3 for the Women's Conference at Mississippi College today and tomorrow	4 for all the youth who will be auditioning throughout the month for the All-State Youth Choir
5 for people you know who have retired recently, that they will find a sense of peace, joy and usefulness	6 for full-time vocational evangelists in our state, both preaching and music evangelists	7 for people who work in the Baptist Building; this is February At Home Week when intense planning, promoting, and evaluating take place	8 for all the preparation going on to be able to have really helpful Regional Innovative Bible Conferences in four locations in the state on February 20-21 with the purpose of creating new Bible study groups	9 for churches as they plan for Volunteers in Missions Day February 26	10 for new missionary appointees as they begin their orientation at the Missionary Learning Center near Richmond in preparation for their lives in a new culture	11 for student nurses in our Baptist colleges and hospitals as they prepare for a life of special ministry
12 for college BSUs as they begin to think about summer student missionaries	13 for our Mississippi missions partnerships and all the folks planning to be a part of them	14 for the people in the countries of our partnerships, that they will be receptive to the work of volunteers	15 for teenagers you know who are fine young folks, active in the Lord's work and living a good testimony (and let them know you are praying)	16 for children you know who are in day care institutions, that love and caring will be a part of their days, and for parents to have a sense of well-being about their children	17 for the superintendent of your school system; for the principal(s) of your school(s)	18 for the service people who touch your life every day, that they will see Jesus in you

1995

CHURCH ORCHESTRA FESTIVAL

SATURDAY, FEBRUARY 11

CROSSGATES BAPTIST CHURCH • BRANDON

Guidelines

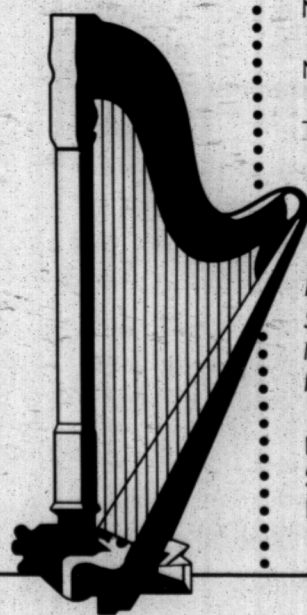
1. Minister of Music and instrumentalists are invited to attend and listen or play in the Mass Orchestra.

2. All percussion equipment will be available at the church.



SCHEDULE

- 8:30 Registration
- 9:00 Guest Orchestra Plays
- 9:30 Guest Orchestra Plays
- 10:00 Guest Orchestra Plays
- 10:30 Break
- 11:00 Mass Orchestra
- 12:30 Dismissal



REGISTRATION FORM

Name of Church _____
 Name of Orchestra Director _____
 The number of participants _____
 Registration amount enclosed _____

Registration fee is \$20 for orchestras of 10 members or less. For orchestras with 11 or more members, registration fee is \$20 plus \$2 per participant. Make check payable to:

Mississippi Baptist Convention Board

Registration Deadline FEBRUARY 3, 1995

Send registration to: Church Music Department • P. O. Box 530 • Jackson, MS 39205-0530

HOUSE TOPS



Ninth Mississippi Baptists In Broadcasting

AWARDS ENTRY FORM

The MBIB Awards have been created to recognize radio and video productions which demonstrate excellence in message design and production in helping to bring Mississippi and the world to Jesus.

Calvary Baptist Church will be hosting the awards banquet (Friday, April 21, at 7 p.m.) and the workshops (Saturday, April 22, from 8 a.m. - 3:15 p.m.)

Due to diversity in the types of production equipment and personnel, the MBIB Steering Committee has developed two award divisions. One award for VIDEO (broadcast or non-broadcast) and one award for RADIO in each category in each division. One award only for Best First Time Entry.

1. BEST PROGRAM

- A. MISSIONS / EVANGELISM
- B. CHURCH MUSICALS
- C. COMMUNITY SERVICE (i.e., human interest, sports, and others)

tion as well as volunteers or small budget projects.

Division II

People using S-VHS, 3/4-inch, 3/4-inch SP, BetaCam and other broadcast type equipment. Also have a professional in charge or outside production house. (This also applies to radio stations or other professional sound productions.)

2. BEST SPOT

3. BEST FIRST TIME ENTRY.

Division I

People using VHS Camcorders or other consumer/industrial-grade equipment in produc-

1. Each entry must include: • An entry form, description, and fee. • A \$5.00 fee per entry (Make checks payable to the Mississippi Baptist Convention Board)

2. A separate entry form and fee is required for each category entered. Duplicate the entry form, if necessary.

3. Entry fee does not apply to workshop registration fee.

4. Submit video program and spot entries on 1/2 inch VHS in SP mode only. Submit audio program and spot entries on audio cassette tape.

5. Submit each program entry on a separate tape and clearly label with:

- Name of Local ACTS Board or Church
- Title of Entry
- Category Name
- Original Running Time

6. The program should have been aired or viewed prior to February 28, 1995.

7. The judges reserve the right to move an entry to an appropriate category, add or delete categories.

8. All questions must be answered on entry form.

Entries must be in the office of Broadcast Services at the Baptist Building no later than February 28, 1995, 4:45 p.m.

ENTRY FORM

Entry Title: _____ Category Name: _____

Division I or II (circle one) Original Running Time: _____

Name of Entrant (LAB, Church, etc.) _____

Contact Person _____ Position _____

Address _____ City/State _____ Zip _____

Office phone _____ Home phone _____

SHOULD YOU WIN...give exact name of organization as you want it to appear on award

Date Entry Shown: _____
Statement of Purpose: _____

Description of Production Process: format, type of equipment, personnel (volunteers or paid), preparation, editing (in-house or outside), location, etc. Include name of production company if applicable, and percent of professional personnel and volunteers used in production.

Results/Response: _____

I CERTIFY THAT THE WORK SUBMITTED IN THIS ENTRY IS MY PERSONAL WORK OR WAS DONE UNDER MY DIRECT SUPERVISION.

Signature: _____

ENTRIES SHOULD BE MAILED TO:

Farrell Blankenship, MBIB Entry
P. O. Box 530
Jackson, MS 39205-0530

or

Farrell Blankenship, MBIB Entry
515 Mississippi Street
Jackson, MS 39201-1702

9th Annual STATE-WIDE Growth Spiral Conference

March 23, 1995

Baptist Building, Jackson

9:30 a.m.-2:30 p.m.

9:30 Conference Registration/
Fellowship

10:00 Conference

2:30 Dismiss



Ken Marler

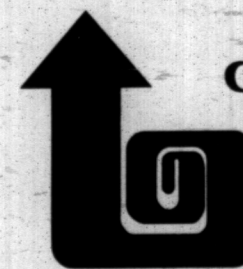
Growth Consultant in the Pastor-Staff Section, General Leadership Department, Bible Teaching-Reaching Division of the Baptist Sunday School Board, Nashville. He is a former Mississippian.

Conference fee \$10.00.
Provides lunch and conference materials.

Eagle Awards

To earn an Eagle Award a church needs to obtain the following statistics and maintain them for at least six months:

Enrollment increase	182
Prospects	100
Teaching Units	10
Workers	20
Weekly Workers Mtg. Avg. Attn.	15
Teaching Awards Earned	10
Weekly Contacts	90
Weekly Outreachers	10
Sunday School Attendance Increase	72
Worship Service Increase	72



Growth Spiral Conference

For more information concerning this conference or to register, contact the

Sunday School Dept., MBCB, at
1-800-748-1651.

BIVOCATIONAL MINISTERS/ WIVES EVANGELISM CONFERENCE SUPPER

January 31, 1995

at

**FARMER'S MARKET RESTAURANT
HARDY STREET, HATTIESBURG**

5:00- 6:15 PM



Meal is compliments of the Church Administration-Pastoral Ministries Department, MBCB. Pre-registration is not required. All persons

involved in or interested in bivocational ministry are invited, as well as Directors of Missions and their wives.

For more information, call Matt Buckles at MBCB.
(1-800-748-1651, or 968-3800).

MISSISSIPPI BAPTIST RECREATORS ASSOCIATION

When: **Friday, February 3, 1995**
Time: **Noon**
Where: **Woodland Hills Baptist Church**
(Family Life Center)
3327 Old Canton Road
Jackson, MS 39216

A meal will be provided. John Garner, who works in Church Recreation at the Baptist Sunday School Board, will be our speaker.

RSVP by January 27, 1995:

To make reservations: Mississippi Baptist Convention Board, Discipleship & Family Ministry, P. O. Box 530, Jackson, MS 39205-0530, Wes Pegues, 601-968-3800 or 1-800-748-1651.

Mississippi Baptist Church Weekday Education '95 Clinics Set



The theme for the 1995 clinics is "Train up a Child" from Proverbs 22:6. The three CWE clinics offered by Mississippi Baptists this spring will train over 1,000 church kindergarten and day care teachers. Each of Mississippi's 10,000 day care workers is required to have 15 hours of training each year. Those attending one of Mississippi Baptists' clinics receive five hours of training.

The training offered at our CWE clinics is age appropriate for the whole child, mentally, physically, and spiritually. This year's clinics are being coordinated by Mrs. Barbara Brown. Church Weekday Education is supported by the Discipleship and Family Ministry Department of the Mississippi Baptist Convention Board.

Don Hicks, CWE consultant in Discipleship and Family Ministry, warns that many clinic classes will fill to their capacity quickly. All classes are filled on a first-come first-served basis. The order of registration is determined by when the \$17.50 per person fee and written registration form is received in the Discipleship and Family Ministry office at the Baptist Building, P. O. Box 530, Jackson 39205.

This year's three clinics are scheduled:

February 11 at First Baptist Church, Hattiesburg.

March 11 at Harrisburg Baptist Church, Tupelo

March 25 at First Baptist Church, Jackson

Questions about these clinics can be referred to the Discipleship and Family Ministry office, 968-3800 or 1-800-748-1651.

CHRISTIAN PERFORMING ARTS FESTIVAL

FEBRUARY 3-4, 1995

WOODLAND HILLS BAPTIST CHURCH ■ JACKSON, MISS.

Created to be Creative is the theme, once again, for the Christian Performing Arts Festival. The Festival features training conferences in drama, puppetry, and clowning. We have added the area of Church Recreation to this year's festival. There will be several conferences covering the different aspects of a church recreation program. This year's Festival features FISHWORKS, a drama troupe from Decatur, Georgia. We have invited an *all-star* cast of conference leaders who will provide basic training for the beginner and advanced training for the experienced.

If you would like more information about this year's festival, call Wes Pegues with the Discipleship and Family Ministry Department at 1-800-748-1651, or write to him at Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205-0530.

HOUSE TOPS

Family-friendly legislative bills need support for 1995 passage

By Paul G. Jones II and Elizabeth K. Holmes

A number of items have been introduced in the 1995 Mississippi legislature that are considered "family-friendly." These proposed pieces of legislation are singled out to enable concerned citizens the opportunity to contact their legislators about each of these bills.

Hypnosis

HB (House Bill) 338 prohibits school employees from using hypnosis or any other technique that would induce a dissociative mental state in any public school student.

Historical integrity

HB 475 protects certain historical documents from content-based censorship in public schools, including documents containing religious references.

Phonics

HB 567 requires an approved systematic phonics system be available in each elementary school, and that parents/guardians be given full information and a choice of reading programs for their child. It also prohibits the promotion of students failing to meet the third-grade minimum reading score and requires remediation until a passing score is achieved.

Parental rights

HB 590 requires that parents/

guardians have easy access in local public libraries to copies of curricula requirements and instruction materials used in public schools.



HCR (House Concurrent Resolution) 29, referred to as the parental rights amendment, provides that the right of parents to direct the upbringing and education of their children may not be infringed. If passed by the legislature, this proposition will be on the November 1995 ballot as an amendment to the Mississippi constitution.

School health courses

HB 594 requires sexual abstinence emphasis in health, home economics, and classes dealing with alcohol and other drugs, along with emphasis on self-control and ethical conduct in all relationships.

Privacy

HB 616 prohibits the collection of personal information on students and families without written consent, and requires state education personnel to comply with the federal Family Educational Rights and Privacy Act. It also prohibits psychological exams, tests, or treatment, and requires educational policy "truth in labeling."

Freedom of choice

HB 1097 forbids any workplace competency test, certificate of initial mastery, certificate of employability, or similar certification issued by Mississippi public schools to be tied specifically to knowledge gained by the Tech Prep program. It (the certificate) may not be a requirement for entrance into any state colleges or universities and may not be used as a requirement for employment.

Deadline for action on these bills in the legislative committee of origination is at the end of the legislative day on Tuesday, Jan. 31. The need to communicate with individual legislators is crucial if family-friendly legislation is to pass the 1995 legislature.

Persons wanting to contact their representative or senator may write them at P.O. Box 1018, Jackson, MS 39215, or call them at (601) 359-3770.

The Mississippi Baptist Christian Action Commission (CAC) can provide additional information. Write to P.O. Box 530, Jackson, MS, 39205, or call (601) 968-3800 or toll-free (800) 748-1651.

Jones is CAC executive director. Holmes is CAC consultant for family and women's issues.

Thursday, January 26, 1995

BAPTIST RECORD PAGE 5



Every little bit...

Royal Ambassadors of Wynndale Church, Terry, hold gallon milk jugs they — along with Girls in Action — filled with coins for the church's Lottie Moon Christmas Offering for Foreign Missions. The two groups set a goal to collect \$110. They received \$128.26. From left are Charles Weathersby, Bradley Swindoll, and Michael Sandidge. Tricia Swindoll is WMU director; Charles Gentry is pastor.

Baptist college enrollments up for 13th consecutive year

NASHVILLE (BP) — Enrollment at the 51 Southern Baptist-related colleges and universities showed an overall increase for the fall semester for the 13th consecutive year, according to figures released to the Education Commission.

Statistics for the 1994 fall semester show 113,065 students attended the 51 Southern Baptist colleges and universities, a 2.4% increase over the 1993 total of 110,384.

Schools included in the enrollment report are all members of the Association of Southern Baptist Colleges and Schools. Not included in the total are enrollment figures from Wake Forest University and University of Richmond. Both schools failed to renew their memberships in the

association for 1995.

The enrollment figures include both full-time and part-time students in college credit courses but do not include students enrolled in non-credit courses. Enrollment statistics were released to the commission by each school.

A compilation of the figures shows that 34 of the 51 colleges and universities had an increase in enrollment from fall 1993 to fall 1994.

MISSISSIPPI — Blue Mountain College, 437, up 10.8%; Mississippi College, 3,590, down 5.3%; William Carey College, 2,139, down 2.6%.

Davis Road loses pastor in tragedy

Chuck King, 43, of Byram, died at Methodist Medical Center in Jackson Jan. 20 of injuries received



King

earlier that day in an automobile accident on Mississippi Highway 18 near Raymond. King had been pastor of Davis Road Church, Byram, for eight years.

Funeral services were held Jan. 23 at Davis Road Church with burial in Lakewood South Cemetery in Jackson.

King, a Jackson native, graduated from Forest Hill High School, Hinds Community College, and Mississippi College. He was to receive a doctoral degree in May from Great Plains Bible College.

Survivors include his wife Linda; son, Kevin of Byram; daughter, Kristy of Byram; parents, Charles R. Sr. and Merel King of Crystal Springs; brother, Marc of Jackson; sister, Lynn Douglas of Utica; and grandfather, O.T. King of Brookhaven.

Highlights of Ireland, Wales, England, & France

June 2-17, 1995

led by Gerald & Billie Buckley

For more information, write: P.O. Box 1133, Petal, MS 39465 or call (601) 582-4818

"EVERY BAPTIST CHURCH IN THE WORLD...ONCE EVERY 5 YEARS AN OFFERING FOR THE BAPTIST WORLD ALLIANCE"



BAPTIST WORLD OFFERING

You can touch the world! Here is a special opportunity to help Baptists around the world through the Baptist World Alliance.

You are a part of 38 million Baptist believers representing a community of 100 million in more than 200 countries.

Your support will help the BWA to: Unite Baptists worldwide, lead in world evangelism, respond to people in need and defend human rights.

Send your Baptist World Offering to:
Baptist World Alliance
6733 Curran Street
McLean, VA 22101-6005 USA



BWA DAY FEBRUARY 5, 1995
(or any other day appropriate for your country!)

Uniform Welcome the Savior



By Greg Potts
Matthew 21

Scheduled to speak in Philadelphia at the town hall, Bishop Fulton J. Sheen decided to walk from his hotel even though he was unfamiliar with the city. Sure enough, he became lost and was forced to ask some boys to direct him to his destination. One of them asked Sheen, "What are you going to do there?"

"I am going to give a lecture," replied the bishop.

"About what?"

"On how to get to heaven. Would you care to come along?"

"Are you kidding?" said the boy, "You don't even know how to get to town hall!"

The purpose of this lesson is to teach us how to get to heaven.

Jesus uses people to accomplish his work (vv. 1-3). Jesus' entrance into Jerusalem, on what we call Palm Sunday has traditionally been called his "triumphal entry." However, it carries none of the meaning contained in those words. In that day, a triumphal entry was the occasion when a king or general returned from a victorious war, usually riding upon a white horse as a symbol of victory, and bringing with him his trophies of victory.

When Jesus rode into Jerusalem he came as one, "meek, and sitting upon a donkey," which suggests a king of peace. He came not after the victory but before the battle. His was a royal entry into the city of Jerusalem. He instructed two of his disciples to go into the village of Bethphage and there they would find a donkey that was tied up awaiting the Lord's request. This reminds us that Jesus uses people to accomplish his work. Certainly, the Lord's work is supernatural work. Our Father is able to do anything he desires to do. However, in most cases, our Lord chooses to work through people. The same is true today.

Jesus loves people (vv. 6-11). The disciples did as Jesus directed them, and the scripture says that they brought the donkey and the colt and Jesus used the donkey to make his entrance into Jerusalem. As Jesus rode into Jerusalem, the multitudes were going before him and crying out, "Hosanna to the son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest!" This indicates these people were welcoming Jesus into Jerusalem.

Their action reminds us that we too must welcome Jesus into our lives. Are you searching for peace and happiness? Do you know Jesus as your personal Savior? If not, the only way you will ever find true happiness in life is knowing Jesus personally. Just as the multitudes welcomed the Lord into Jerusalem, I invite you and encourage you to welcome Jesus into your life. Anything you must give up for Jesus will be worth it, compared to living eternally with him.

Jesus helped people (v. 14). When Jesus entered the city, he went to the temple and there he encountered the blind and the lame, and the scripture says that he healed them. Just as Jesus helped people then, we should help people today. All around us there are people in need. Many are homeless, some have homes but are struggling financially, some are doing well financially but have spiritual and emotional needs. Look around and think about those in need. Minister to someone this week. Just as Jesus helped those that were hurting, help those who are hurting in your life.

Jesus is worthy of our praise (v. 16). As Jesus healed people, children were crying out in the temple, praising the Lord saying, "Hosanna to the son of David." As they did, the chief priest and the scribes were indignant because the children were praising Jesus. Jesus said to them, "Out of the mouths of infants and nursing babes thou hast prepared praise for thyself?" Jesus was saying that praise is appropriate.

The only way you will ever completely praise the Lord is when you know him personally. When you know Jesus personally, you are then led to praise him through song, through service, and through submitting to his lordship in your life. Just as Jesus was welcomed into Jerusalem, he would love to come into your life today.

Potts is pastor, First Church, Vancleave.

Bible Book Jeremiah condemns Judah



By Sylvia Fleming
Jeremiah 7-10

Jeremiah's temple sermon — Chapters 7-10 and 26 — led to his being tried for treason and barely escaping with his life. In this passage, God warned that he would destroy the temple and the people with it because they were sitting snugly, enjoying their heritage of past times. Even though in Deuteronomy 8:19 much emphasis was placed upon human responsibility — if they were to forget the Lord their God, they would perish — they did not heed his warning. They only remembered how God had defended them against Sennacherib of Assyria.

God told Jeremiah to go to the temple gate and tell all who would come to worship that they must change their ways if they were to continue to dwell in the land. The people of Jerusalem had much ceremonial activity, but lacked a dedicated, daily walk with God. They conveniently forgot the "if" attached to God's promise and assumed that the temple was an impregnable fortress for them. They seemed to think their nearness to the temple was their "good luck" charm.

God warned his Hebrew people that he would do to them what he had done to the Northern Kingdom, and do to the temple what he had once done to the sanctuary at Shiloh.

The people who were stealing, murdering, committing adultery, swearing, and worshipping pagan gods would put in an appearance at the temple and then go back into the world to continue their sin. (Sound familiar?)

Even though the sanctuary at Shiloh was a sacred place, God destroyed it because of the wickedness of his people. Though they were unfaithful, God remained steadfast. He continued to say, "My people," in spite of their sin.

God at one point told Jeremiah not to even pray for those idolators. They were so united in their astrology and worship of the Queen of Heaven — possibly Ishtar — that they had more participation than even Christian worship has. There was involvement of children, fathers, and women — the total family.

The sacrifices even became an abomination to God. Sacrifice in its symbolism of faith was to have been good; however, when it became the object of worship rather than an aid, it became evil. The most expensive sacrifice is no good if it is offered for the wrong reason. These people defiled God's temple; thus, he rejected them.

Jerusalem was told to go into mourning because they had set abominations in the temple, and because they had built high places upon which they could sacrificially offer their children. They even committed those horrendous acts in the name of the Lord. Because of the children's having been offered up, the land would become a burial ground. Then, those who were to survive the slaughter would be driven into exile.

Jeremiah expressed his grief in a sensitive, tender mode; then, in another poem he demonstrated his bitterness in an expression of revulsion.

Jeremiah told the women to mourn and to teach others to mourn because death would be coming. There would be too few professional mourners for the great coming tragedy. The dead would not even be buried, but would lie in an open field. Jeremiah pointed out that those who stupidly trusted man needed to:

- 1) Straighten out their priorities;
- 2) Recognize that physical circumcision was of no value without a circumcised heart;
- 3) Recognize the impotence of idols; and
- 4) Prepare for exile.

With continued disobedience, God would cast them out of their land as though from his mighty slingshot.

God indeed pours out his fury upon nations who know him not (10:25).

Fleming is an English teacher and member of Harmony Church, Louisville.

Life and Work Render your decision



By Michael Johnson
Mark 4

Everyone loves a good story. Jesus knew that fact, and we find many of his teachings in the form of parables. Parables were for hearing; not for reading. Jesus often took a common, everyday experience and highlighted a spiritual truth which could be found in the story. This week's lesson focuses on one of Jesus' more popular stories — the parable of the sower.

The opportunity to respond. In Mark 4:3-8 we have the word picture of a sower scattering his seed indiscriminately over various kinds of soil. The sower, no doubt, realizes that all the seed sown will not take root. To ensure a good crop, however, the farmer sows more seed than will grow or be harvested. Even though all conditions were not perfect, the farmer still sowed.

The ultimate goal of the farmer was to harvest; but there would be no harvest without sowing. Likewise, we have been called to teach, reach, and share the gospel with people of "all nations." There is no perfect time to do this. More often than not people will fail to positively respond to our efforts. This should not be our concern. We are challenged to be faithful to our task of sharing Jesus everywhere; the harvest is to be left to God.

An indifferent response. Jesus later explained the parable to his disciples. The focus of the teaching appears to be on the kinds of soil on which the seed was sown. Verses 14-15 identifies those who have listened but have not comprehended the message of the Gospel. There are many reasons for this incomprehension. Perhaps lifelong habits have insulated them from the call to change. There may simply be a lack of interest. Others may have erected some intellectual or emotional defense which prohibited an embrace of the invitation to be part of God's people.

A superficial response. We move on to verses 16-17 where the gospel message begins to take root in some individual lives. The problem, however, is that the soil is shallow and holds little nourishment and the plant soon succumbs to the harsh realities of the environment. Isn't this like so many of us? We easily begin projects with great enthusiasm but when the commitment is not deep, we fall prey to other demands and the project is unfinished.

Some have described this problem in the church by indicating that the back door of a church is twice as wide as the front door! What might the church do to assist people in growing deep in Christian growth and commitment?

A preoccupied response. No doubt many who began 1995 with a commitment to be more faithful to the Christian lifestyle are finding it more difficult to keep focused on this goal. Like the thorns which strangled the seedling, the events of daily life clamor for more and more attention which ultimately leaves no time for that which we know we should and must do. Ironically, the more complicated life becomes, the more we need to develop our spiritual growth. Too often, however, the latter becomes a victim of the former and we are left with no guidance!

The productive response. The application of the parable concludes with verse 20 as we turn toward the good soil in which the seed might flourish. God's Word does not return void (Isaiah 55:11)! If we are faithful in sowing there will be a response. Yes, there will be some seed which will not bear fruit, but the ultimate truth is that there can be a splendid harvest. We need to learn patience, be faithful in the task that God has given us, and allow the Holy Spirit the freedom to work.

Johnson is associate professor of Christian education at Mississippi College, Clinton.

capsules

GRUBBS NAMED CONVENTIONS MANAGER FOR SBC EXECUTIVE COMMITTEE, BSSB: NASHVILLE (BP) — Bruce Grubbs, an 18-year employee of the Baptist Sunday School Board, has been named conventions manager, which includes a joint assignment with the Executive Committee and the BSSB. The newly created position housed at the Sunday School Board, effective Jan. 1, combines similar responsibilities from portions of jobs at each institution, and funding will be shared by the two organizations. Grubbs will coordinate all physical arrangements related to the SBC annual meeting, including work with convention center management. Grubbs will coordinate the Sunday School Board's participation in the annual meeting, including development of plans for BSSB exhibit space and work with its exhibitors. He will coordinate the BSSB's participation in state Baptist conventions, scheduling representatives and exhibits, and serve in a staff role to T. Michael Arrington, BSSB executive director of corporate affairs.

BILLY GRAHAM'S "GLOBAL MISSION" TARGETS HISTORY'S LARGEST AUDIENCE: MINNEAPOLIS (BP) — Evangelist Billy Graham will preach the gospel by satellite in March to as many as 10 million people in 165 countries. Graham's "Global Mission" crusade, scheduled for March 16-18, is being called the largest evangelistic outreach in the history of the church and one of the most complex technical efforts ever attempted. The crusade is seen as the capstone — not the end — of the remarkable career of Southern Baptists' "favorite son" evangelist. It will originate in San Juan, Puerto Rico, where the 76-year-old Graham will preach March 14-18 at Hiram Bithorn Stadium. Satellite broadcasts will begin March 16, beamed by 12 production trucks to 165 countries in more than 40 languages. Broadcasts will be translated locally into another 40 languages. As many as 1 billion people will hear one of the crusade messages through prime-time television broadcasts in more than 90 countries following the satellite mission and subsequent video crusades.

LARGEST MISSION VOL PROJECT EVER SEEKS 1,400 FOR NAIROBI CRUSADE: NAIROBI, Kenya (BP) — By far the largest foreign missions volunteer effort ever undertaken by Southern Baptists will focus on Nairobi, Kenya, this summer. Requests for 1,400 American volunteers to work with 100 Kenyan Baptist churches are straining the resources — and the imaginations — of planners on both continents. The six-week Greater Nairobi Crusade '95, scheduled for June 12-July 18, will complement an effort called "Every Church Start A Church" already planned by the missionaries and Kenyan Baptists. Early response from Kenyan churches indicates the goal of starting 100 churches over the summer could be topped. Those interested in learning more about participating in the crusade may call the Foreign Mission Board's volunteer office toll-free at 1-800-888-8657. Press 1 when prompted by the phone mail greeting, then press 3 for Africa volunteer information.

SEBTS sells 45 acres, enacts "land-use plan"

WAKE FOREST, N.C. (ABP) — Trustees of Southeastern Seminary voted Jan. 4 to sell off 45 acres of wooded property near the seminary campus in Wake Forest, N.C., to an Atlanta-based developer that plans to build a shopping center on the site.

Neither seminary officials nor the developer would disclose the purchase price. The **Raleigh News & Observer** newspaper quoted sources familiar with the transaction as saying it will total about \$7 million.

Seminary spokesman Greg Kingry said it "would be inappropriate" for the seminary to reveal the sale price because doing so might affect negotiations with potential buyers of other seminary-owned parcels.

The sale grew out of a "land-use master plan" approved by trustees last October. The plan calls for developing retail, office, industrial, and residential parcels on sections of the 300

undeveloped acres owned by the seminary.

The land-use study grew out of a long-range planning process, said Kingry. The plan calls for selling off about 200 acres of land, leaving a buffer around the 25-acre campus.

Several trustees were reluctant to support the plan, but the 26 trustees summoned to a called executive session unanimously approved the sale, Paul Fletcher, the seminary's vice president for internal affairs, told the **News & Observer**.

Kingry said a report in the **News & Observer** that proceeds of the sale will go either into endowment funds or "to pay for a \$20 million expansion of the school" is inaccurate. While an expansion project was one suggestion offered for possible uses of proceeds in a "visionary plan" discussed by trustees, "there is no plan on the books for us to do a \$20 million expansion," he said.

"The taming of the hawk" —

Jackson pastor racked with pain, church hesitates to let him retire

Two men were conversing in a restaurant booth. Nearby sat another man who could not help overhearing what they said. One man was sharing God's plan of salvation with the other. It was interesting, and Mike Burczynski, the man who overheard the conversation, later trusted Christ as his Savior and Lord.

Mike was born in Elmira, New York, 48 years ago. He grew up, joined the Army, and was stationed in Huntsville, Ala. There he met his wife Claire. God continued working with Mike, and he felt the call to preach. Mike and Claire moved to Blue Mountain College and began their preparation for the ministry.

The Burczynskis had three small children then. Today Ted is at the University of Pennsylvania, Andy is a graphic arts major at Mississippi College, and Heather is studying church music at Mississippi College.

Mike's pastoral ministry began at Flat Rock Church in Tippah County and then moved to Longview Church in Pontotoc. Later he pastored Tate Street Church in Corinth for seven years. A love for frontier mission work moved the Burczynskis to Moscow, Idaho. The congregation numbered 35. Five years later the attendance was over 300.

"God blessed us in unusual ways and opened so many closed doors," Mike said.

The next move for the Burczynski family was to Jackson, where he accepted the pastorate of Van Winkle Church. In Idaho Mike had experienced some severe pain



Van Winkle Church, Jackson



Mike Burczynski (right), pastor of Van Winkle Church, Jackson, is confined to his couch most days. As a young man, Burczynski was a falconer, and often uses terms from that hobby to illustrate sermons. His wife Claire helps display a picture of a hawk that he painted.

because of kidney stones. They felt a warmer climate might help.

He was told he had "chronic pain syndrome" as a result of the kidney stones and nerve damage. He visited pain clinics all over the nation; the pain never let up. It was so severe that he gripped the pulpit as he tried to preach.

In the past 15 months he has been able to preach only eight times. Mike described the Van Winkle congregation as "the most loving, caring people." They are among "God's finest."

Mike is now bedridden, and the pain never stops. He says the pain makes him have more empathy for people who hurt. "You learn to lean on Jesus. I miss preaching so much," he said, as tears fell from his eyes. "I want to touch the pulpit, to study; I've preached as many as 10 revival meetings a year... but now God has put a hood on it."

In his younger days, Mike was a falconer. He explained that in training the hawk, "you first put a hood over the hawk's head. It's difficult for the free-wheeling hawk to submit, but [the hood] is essential to training."

Mike has written a book, *The Taming of Wild Hawks*, which

can be obtained from the Van Winkle Church.

Mike also mentioned Watchman Nee and his 20 years in prison. The famed Chinese pastor used that time to pray; the rapid growth of the church in China today could well point to those years of prayer. Spurgeon, London's great pastor, was bedridden with gout and a respiratory illness in his later life.

"I'm certainly not the first, nor will I be the last," Mike said of his suffering.

I asked Mike what he would say to young preachers today.

"Absorb the Bible, learn to place Christ first, don't major on the minor things, and above all, be a man of prayer," he replied.

Mike has been told there will be no recovery from the pain. It will be a permanent thing. He writes some, paints while lying on his back, and remembers the hawks: "You make them hungry, and they learn to depend. It deepens the intensity of their hunger for God."

Bibliocipher

By Charles Marx
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EPX WO BEAX IPMU MWOZ, AM AB PUM CUD
QUI MU FPUG MWO MAZOB UD MWO BOEBUPB,
GWANW MWO CEMWOD WEMW LIM AP WAB
UGP LUGOD.

ENMB UPO: BOJOP

This week's clue: B Equals S.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Mark Nine: Twenty-Three.

Baptist Record

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